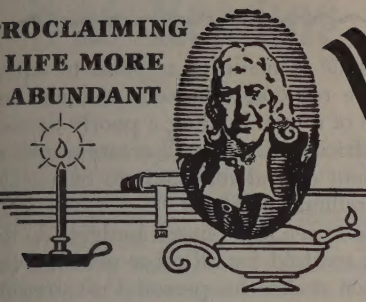
PROCLAIMING
LIFE MORE
ABUNDANT



THE
Wesleyan Methodist

MARION, INDIANA, AUGUST 9, 1961

Have We No Dateline?

PREMIER KHRUSHCHEV has asserted that "the conclusion of a peace treaty with Germany cannot be postponed any longer. A peaceful settlement in Europe must be attained this year." At which we shudder a bit and observe that a showdown is coming.

Why should we shudder? Are we not carrying out four-power agreements on the peaceful occupation of Berlin? Do we not have recognized rights in Berlin?

Why should we fear? Are we not men of courage and resources? Do we not care more for honor than life? Are there not frontiers beyond which self-acknowledged enemies are not allowed to pass? Are not our national resources adequate?

Why should we absorb all the threats? Why, for these many years since the armistice of 1945, have we failed to call a dateline on Russia? Do not the Western allies have men of courage and wisdom that see through shallow Russian bluffing? Could we not insist on free elections in East Germany? Do we not realize that a demilitarized (by the West) Berlin will only become a remilitarized (by Russia and East Germany) Berlin?

He who calls for an offensive can always rally an army. The man on the offensive states a goal and outlines a procedure. He then claims that if these objectives are not granted, the opposing side will provoke a war. This has been Russian strategy during the entire lifetime of most people alive today.

Yet we of the West wait—and wait—for their datelines, for their endless and fruitless conferences. All the time they are gaining time and followers.

Does the United States know what to say about Berlin? Why should we not make a decision and make a commitment of our own, in concert with other Western powers, if possible? Then why should we not establish a dateline and urge the peoples of the world to see their only freedom and future in self-choice and self-sacrifice?

We refuse to believe that Communism is any challenge to freedom. While there is freedom, let freedom challenge Communism. We would not fear the outcome.

George E. Failing

But if free men will not fight, Communism will win by default. And freedom's best weapons are not military. In the final battle of the war, men, not arms, will win. Are we winning men?

East Germans, the Polish people, Hungarians, Lithuanians —all these and many more are waiting for our dateline of freedom for them. Will it never come?

ASBURY THEOLOGICAL SEMINARY
BLUFFTON COLLEGE
BLUFFTON, OHIO

Guest Editorials

Ministering to the Ill

IT IS ALWAYS a shock to discover that a loved one has what the doctor indicates is a terminal illness. To be compelled to stand by and see that loved one grow progressively worse and know that nothing permanent can be done produces tension and strain and also places a test upon courage and faith.

Especially is this true when it happens to younger people. There are some things, however, that can be done and to point out these is the object of this short article.

First: The whole thing must be squarely faced. If it can be done together it is much better but if on the advice of your doctor the ill one is not to be told then the ones who do know must come to grips with reality.

Second: Keep a stable faith in the love and care of your Heavenly Father. It is difficult to do this when it is known that a loved one cannot get well but it is the easiest way after all. Nothing is gained by accusing God or doubting His love and care. He is the Omniscient Physician and in the light of His complete and infinite wisdom has permitted your circumstances.

Third: During the waiting period enjoy all the things together that you can—do some of the things you have always wanted to do and felt you did not have time for. Try to find some worthwhile hobby that both of you can do together. This can be done even if the ill one is confined to the bed. Be pleasant but not flippant. Be honest but not hopeless.

Fourth: Freely talk of your burdens with your pastor and doctor and also with some understanding friend. This will relieve your own tension and give an outlet to your own feelings.

Fifth: Find someone for whom you can do something that they are unable to return. You and your loved one will receive many things that will help and comfort you. You should not stay on the receiving end of things all the time. No matter how hard your lot there is someone whose row is harder to hoe than yours, and in sharing with them of their burden you will find your own growing lighter.

Sixth: When it is all over, expect to be depressed in spirit and weakened in body. The long hours and tension will then begin to take their toll. Accept this and expect it and you will recover your own mental, physical, and spiritual health much quicker.—*Lowell E. Jennings, M.D. and Lyman F. Lance, Pastor*

Budgets and Above Budget

"I'LL NOT GIVE a cent on the budget, but if you will fix a nursery in the church I'll give one hundred dollars," was the response of a woman who had been solicited to make a contribution to the church budget. Why did this woman have such an attitude toward church budget, and why do many others seem to have the same attitude?

In answer to the question just raised, it might be that paying budget seems not to have any glamour about it. The woman providing the nursery could see the need and it might be that she could also see a nice little plaque on the wall in her honor.

The human machine is made to respond to strong emotional stimuli. We respond when our emotions are aroused. The picture of a man holding a poorly dressed spindly-leg child in Africa or China will create a greater appeal than an eloquent appeal for funds to evangelize the demon oppressed millions of Africa.

We must be made to see that church budgets do the spade work, erect the scaffold for all other work for the kingdom. Let a person realize his personal relationship to the total work of the Church on its flung line of deeds of mercy and aggressive evangelism, and he will respond to the appeal.

We give to the Church of Jesus Christ because we are Christian. We are bound to Him by the strongest possible ties—He redeemed us, He translated us into the kingdom of light. We therefore give generously and sacrifically to spread the good news to those who now are captives in the kingdom of darkness, no matter where they live on this planet. All need to know—the man next door as well as the man on the other side of the globe.

The budget is a united effort. It makes the contributor a partner in the total program of the church. The money earned by my work represents myself. If, then, I put a proportion of my money into the church budget I have to that extent put part of myself into the varied work of the church—missions, education, evangelism, benevolences in caring for the needy.

Beyond budget is not beyond duty. The budget represents my obligation to the church, but not my duty. God requires "as God hath prospered."—*Oliver G. Wilson*

Direction Makes the Difference

HOLINESS is very much a matter of aspect. We are changed by beholding; therefore, very much depends on the way in which we look.

Once, in the happy month of May, I walked with a friend in his orchard, marvelling at the exquisite show of dainty blossoms, white and pink; the varieties of trees setting off each other and lending new charms of beauty. Then we came toward the house, and near it stood a tree without a blossom, every leaf blackened and withered.

"How is this?" I asked.

"Ah," said my friend, "this faces the east—those all look south—that makes the difference."

Some people live looking within at their failures.

Some people live looking around at their hindrances.

Some people live looking up at their Saviour; they face the sunny south.—*Mark Guy Pearse*

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GEORGE E. FAILING, *Editor*
E. L. KIERSTEAD, *Publisher*
MARIAN WILSON, *Office Editor*

Contributing Editors
GEN'L SUPT. B. H. PHAUP
GEN'L SUPT. HAROLD K. SHEETS
GEN'L SUPT. R. D. REISDORPH

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I Was Reading...

by the Editor

● that a recent sampling conducted nationwide by a Tokyo newspaper revealed that 72% of the Japanese thought religious faith essential to life but 65% identified themselves with no particular religion. Dr. Paul Rees observed "that a mood of futility characterizes multitudes of Japanese people. . . . It is disputed that Japan has the highest suicide rate in the world, but I think no one denies that its rate is the highest for the teen-agers. 23% of all deaths among its young people between 15 and 19 are suicides."

● about the concern of the Roman Catholic Church that the Russian Orthodox Church, under the Patriarchate of Moscow, has applied for membership in the World Council of Churches. Their view is that "the Russian Church's decision to affiliate with the World Council was motivated by the hope of persuading the ecumenical movement to form an anti-Catholic front." (Editorial in June 18 issue of *The Register*)

● a booklet published by the Traveler's Insurance Companies of Hartford, Connecticut, laying bare the statistics that "lie behind the pain, suffering and death that each year blanket the nation's highways." Deaths on the highways increased by one per cent over 1959. More significantly, injuries on the highway were up seven per cent over 1959. Here are some of the highlights: exceeding the speed limit was the most common cause of death and injuries; male drivers are responsible for 81% of the accidents; 96% of vehicles involved in accidents were apparently in good condition; 84% of the accidents occurred in clear weather; Saturday is the most dangerous day to be on the highway and the hour most accidents occur is between 4 and 5 p.m. In this booklet citizens are urged to insist on a program of safety education beginning in the grade schools and continuing through a program of driver training in the high schools before young people can receive their licenses. Citizens are also asked to support and abide by a strict program of law enforcement as well as to develop within themselves habits of care and caution and courtesy behind the wheel.

● the story of the organization and mission of the World Brotherhood Exchange as told in the June 6 issue of *The Lutheran Standard*. Organized by Lutherans, its mission is to help relieve suffering in Asia and Africa and professional men, particularly physicians and dentist, are asked to contribute three months a year of professional service on a mission field. Some of them are contributing a full year's professional service abroad. Also needed are engineers, agronomists, animal husbandry and other specialists in agriculture. Clinics are being set up and professional services are being rendered. Professional men are asked to contribute their services or, if they cannot participate, to contribute to a fund available for the building of dispensaries. Certainly this is a "Peace Corps" of the first magnitude.

● the excellent article "The Gift of Words" by Dr. Claude A. Ries appearing in the June 14 issue of *The Alliance Witness*. Dr. Ries is professor of Greek and New Testament at Houghton College.

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"When Christ Sanctified Me"

JOHN S. INSKIP, after many years of being hostile to a profession of personal sanctification, was led to preach, much against his feelings, from Hebrews 12:1—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us." He had unusual liberty, and his appeals were uncommonly pointed and direct. He urged upon his people the duty and importance of immediate and decisive action. The culminating point was reached, and in the most vehement manner he exclaimed: "Brethren, lay aside every weight! Do it now. You can do it now, and therefore should do it. It is your privilege, and therefore your duty at this present moment to make a consecration of your all to God, and declare you will henceforth be wholly and forever the Lord's!" He sought to make this point clear, and emphasized it with increased earnestness. "Let us now lay aside every weight," he said, "and the sin which doth so easily beset us." He dwelt upon the thought; and as he continued to urge the admonition, a voice within said, "Do it yourself." He paused a moment, and the admonition was repeated, "Do it yourself, and do it now."

Must he turn away from his own teaching, and urge others to do what he would not do himself? He could, consistently, do nothing else but obey. He believed most fully in the correctness of the views he had presented, and urged his people to adopt. As an honest man he could not do otherwise than lead in their practical observance. He was not long in deciding what course to pursue. In the same earnest manner he said: "Come, brethren, follow your pastor. I call Heaven and earth to witness that I now declare I will be henceforth wholly and forever the Lord's." Having gone so far as to give himself to God in an "everlasting covenant," his faith gathered strength, and "looking unto Jesus," he exclaimed with unutterable rapture, *"I am, O Lord! wholly and forever thine!"* In this act of mingled consecration and faith, the great work was accomplished, and he was then and there divinely assured of its consummation. The bliss, the peace, the triumph of that hour, he never lost sight of. It was to him a new life.

He records in his journal: "My soul was indeed wonderfully blessed. I cannot tell when I was ever more filled with the Spirit." As yet he had not formulated the blessing received. He only knew that he had given all, and that God had come in and filled the human temple. In the evening of that memorable day, he witnessed about twenty souls at his altar seeking salvation, eight of whom found peace. He says: "It was truly a wonderful time." He attended the Preachers' Meeting the next day, but does not seem to have found any special pleasure in it, or in the political movements of the hour. "Matters of this sort," he says, "do not so much interest me just now. My mind and heart are absorbed in the great work of God which has commenced among us. This fills my soul with wondrous delight. My mind, I trust, is in good condition to labor. I have laid all upon the altar. The sacrifice through Jesus my Advocate will be accepted. Praise the Lord!"

Up to this time there had been no marked indications of a revival among the people. But, as we have seen, the same night after God had fully sanctified his soul, eight persons were converted. The revival continued until more than three hundred were converted, and a large number fully sanctified, and a special meeting for the promotion of holiness established and held weekly in the parsonage. The change came upon him so suddenly, and in some respects unexpectedly, that at first he did not seem to be able to adjust himself to his new experience. He does not say that God had perfected him in love, or sanctified him wholly. "Wholly and forever the Lord's," seemed to, as indeed it did, cover the whole ground. But his joy became so great, and his peace so deep and abiding, and his heart so filled and fired with love, that he could not refrain. He seeks the company of the holy, and confesses the Lord Jesus as his perfect Saviour. ● ●

From "The Life of Rev. John S. Inskip" by W. McDonald and John E. Searles.

The Divine

I USED TO THINK the disciples spent ten days in the Upper Room getting filled; but I believe they were there ten days getting *emptied.* Moody writes: "Let us ask God to forgive our sins and anoint us with power from on high. But remember, He is not going to give this power to an impatient man; He is not going to give it to a selfish man; He will never give it to an ambitious man, whose aim is selfish, till first *emptied of self—emptied* of pride and of all worldly thoughts. Let it be God's glory and not our own that we seek, and when we get to that point, how speedily the Lord will bless us for good. . . . I believe firmly that the moment our hearts are *emptied* of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God. I believe many a man is praying to God to fill him when he is full already with something else. Before we pray that God will fill us, I believe we ought to pray Him to *empty us.*"

When one is *filled, flooded* with the Holy Spirit, one must exclaim, as did Moody and Finney, "Lord, stay Thy hand; I can endure no more and live," then are we empowered to serve the Lord.

Cloven Tongues

It takes the dynamite of conviction to burst up the strong heart of the sinner. All sin is Satan's rock. It is so hard that nothing but God's dynamite can blow it out of the human heart. When God endues a man with this spiritual power from on high, he is fitted for service, and becomes mighty for God. Jonathan Edwards had it that day he preached on "Sinners in the Hands of an Angry God," and sinners were so moved that they cried for mercy, and hung on to their seats to keep from slipping into hell. Calvin Worcester had it. Dr. Bangs writes of him: "Such was the unction of his spirit and the bold, resistless power of his appeals to the wicked, that few of them could stand before him. They would rush out of church or fall to the floor under his word. It is recorded of this holy man that when so far reduced as not to be able to speak above a whisper, his whispered utterances conveyed by another to the assembly would thrill them like a trumpet, and fall with such power on the hearers that stouthearted men were smitten down to the floor; and his very aspect is said to have so shone in the divine glory that it struck conviction to the hearts of many who beheld him."

To Them Who Obey Him

How Dr. Akers received this spiritual power, he relates himself, "Immediately, as I believed for it, I was filled with such a sense of Christ's fullness and grace as overpowered me, and unable to speak or stand, I sat down. I felt that the power working in me was able to raise all the dead from Adam to the last man that dies, and said to myself, 'This is the power of Christ's resurrection.' The congregation was affected at the same time in a similar manner. Believers wept and shouted for joy, while the impenitent trembled and fell to the floor, crying for mercy. At last I got to my room and lay down, unable to sit up, overwhelmed with a sense of the infinite grace and glory of God. In some ineffable way there came to me a consciousness of the presence of the triune God—Father, Son, and Holy Ghost—a view of the Holy Trinity as related to human redemption and my own need, which filled me with joy unspeakable and full of glory. But mortal man could not long endure such visitations of the living God, and at length I asked Him to stay His hand, and let me live to declare His glory. Under my first sermon after this forty persons were awakened, and most of them were soon converted; and under almost every sermon I preached for years similar results appeared. Nearly half a century has passed since then, but the power is with me still, and I trust will abide with me for ever."

By the Power of the Spirit

This spiritual dynamite was given to Finney, with oft-repeated bestowals of the gift, until he became a very wonder of God. He tells us that at times, when he was preaching, people fell from their seats as fast as he could have knocked them off with a club. With this power upon him, he enters a cotton mill. Operators look upon him and begin to tremble, till they can not tie the threads with their fingers. They are confused, then appalled, and sit down and weep. A solemn awe settles upon them, as if the angel of God was summoning them to judgment, so mightily are they convicted of sin by the power of the Holy Ghost. The proprietor of the mill, an ungodly man, does not escape that heavenly influence, and says to the superintendent: "Stop the mill; it is more important that our souls shall be saved than that this factory should run"; and all this time the mighty man of God has not spoken a word. A religious meeting is held, and hundreds cry for mercy and rush into the kingdom.

At another time, when for days Christians were discouraged, and sinners were enraged and stubborn and would not repent, Finney and a Baptist deacon went into a grove together, and spent the whole afternoon in prayer. Just at evening God gave assurance of victory. Mr. Finney says: "The Spirit of God came upon me with such power in preaching that night that it was like opening a battery upon them." Conviction spread over the congregation, and that night, after the service, he was sent for from many quarters to visit people in awful distress of mind, and great numbers were saved.

Summoning to the Upper Room

All should tarry for this Holy Spirit power. I have no doubt that it would be infinitely better for the world if all Christians would suspend all their efforts in every other direction till, with strong crying and tears, they shall have unction. *How few stalwart souls there are in the church*—moral giants, who can put their arms under a whole community and lift it Godward. The power of Satan over the sinner is alarming. The Holy Spirit alone can break this influence. How easy to lead a sinner to Christ when this power of Satan is smitten! "The people shall be willing in the day of Thy power."

If we would do more pleading with God we would not have to do so much pleading with men. It is not great preaching that we need but great praying! It is power, *power* from on high

A. M. HILLS

Anointing

that we need today. I desire to impress this upon every layman who reads these lines. It is one of Satan's wiles to lead the church to throw all responsibility for the possession of this spiritual dynamite and success in spiritual work upon the minister, the membership indulging themselves in worldliness and unspirituality. God can not lavish His best gifts upon such a church. At Pentecost, it was Peter and the whole church filled with the Holy Ghost that harvested the three thousand souls, and not Peter, alone, facing the mob with a breaking heart.

Unity of Faith and Unity of the Spirit

Wilbur Chapman once said that, when he went to Philadelphia to be pastor of Wannamaker's church, after his first sermon an old man met him in front of the pulpit, and said: "You are pretty young to be pastor of this great church. We have always had older pastors. I am afraid you won't succeed. But you preach the gospel, and I am going to help you all I can." "I looked at him," said Dr. Chapman, "and said to myself. 'He is a crank.'" But the old man continued: "I am going to pray for you, that you may have the Holy Spirit power upon you, and two others have covenanted to join with me." Said Mr. Chapman: "I did not feel so bad when I learned that he was going to pray for me. The three became ten, the ten became twenty, and the twenty became fifty, and the fifty became two hundred, who met before every service to pray that the Holy Spirit might come upon me. In another room the eighteen elders knelt so close around me to pray for me that I could put out my hands and touch them on all sides.

"I always went into my pulpit feeling that I would have the anointing in answer to the prayers of the two hundred and eighteen men. It was easy to preach, a very joy. Anybody could preach with such conditions. And what was the result? We received eleven hundred into our church by conversion in three years, and six hundred of them were men. It was the fruit of the Holy Spirit in answer to the prayers of those men. I do not see how the average pastor, under average circumstances preaches at all."

O disciples of Christ, remember you have something else to do besides going to church as curious, idle spectators, to be amused and entertained, or even instructed. It is your business to pray mightily that the Holy Ghost will clothe your minister with *power*, and make his words like dynamite to the flinty hearts of sinners.

My Glory I Will Not Give to Another

If we would obtain this power we must feel deep down in our hearts that nothing can supply its place. Here lies the difficulty of the church in multitudes of instances. She leans upon other things to do the very work which the Holy Spirit was sent into the world to perform. In some cases she will lean upon the minister, his talent, his eloquence, his learning or his influence. When the church has secured the man of her choice, she sits down to rest. She expects he will build her up. What can a minister do unless he has this power to work with him? If he is as eloquent as Gabriel, not a soul will be saved without this power. The church must feel this, and be on her face, and plead with God for the Holy Ghost to work in him and by him. If the church substitutes the preaching and talent of the minister, or leans upon them instead of this power, God will withhold this blessing.

Clothed with Power

It was a church leaning hard on God in prayer for a week, and spending nearly two whole nights in prayer, that brought the Holy Spirit power upon their pastor, Livingstone, when he preached the sermon at Shotts that brought five hundred to Jesus. Finney says that it was the praying of "Father" Nash and Brother Clary and other souls who were walking with God that clothed him with such power from on high that the stoutest sinners were broken down by his presence and his words. The Baptist evangelist, Earle, tells us: "An evangelist had just closed a four-weeks' meeting, and said, 'The revival is at an end; we can go no further.' I stopped in town to rest a day or two on the way to a meeting, and was asked to preach. The minute I got in I could see that the net was full of fish, but there was not power enough to pull it to shore. And I said: 'Now, there is that double parlor, and we are going in there to spend the whole of this night in prayer, if Jesus does not answer sooner. You may rely upon it, He will answer when He has got something He can use.' One after another we poured out our souls until half-past two in the morning.

"That night God sent conviction like a chain-shot of lighting to the heart of Judge _____. He was a bold sinner—and leaning-post of all the sinners in the town—and he was converted. There was another prominent man in the place, and as soon as he heard the judge was converted, he came and cursed us all, and said: 'Judge _____ has made a fool of himself.' I said: 'Let the man curse; he will pray pretty soon.' The Spirit took away the leaning-post, and swept like a tornado. In three or four days all the prayers that were in the golden vials were used up. Again, fifty of us went to the vestry and prayed till past midnight. A third night two hundred of us prayed again to fill the golden vials, and the revival swept like a tornado, and one hundred and fifty men—hard, solid men—in that town were converted."

Prayer Turning the Tide

Moody said of his work at Cambridge University: "I don't think the preaching had anything to do with it. Mr. Sankey and I had a pressing invitation to go to Cambridge when we were in England ten years ago, and I refused. I thought I had no call to go to universities. But when we were over there again, another call came, signed by a list of names six or eight feet long, and I said, 'I will go.'

"The first Sunday night we were in Cambridge the students tried to break up the meeting. I had preached to all classes of people—to hoodlums and all—and never had that happened before. It looked very much as if they were going to snatch the whole thing out of our hands. I don't think there were fifty students out of that roomful that heard the songs of Mr. Sankey, and right on through the whole meeting it was just the same.

"On Monday night the disturbance was just as bad, or worse. On Tuesday the outlook was darker than ever. But on that day a lady, a bed-ridden saint,

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A Spiritual Classic

Maxims of the Saints

by
FRANCOIS FENELON

Of Guidance

IN THE HISTORY of inward experience we not infrequently find accounts of individuals whose inward life may properly be characterized as extraordinary. They represent themselves as having extraordinary communications: dreams, visions, revelations. Without stopping to inquire whether these inward results arise from an excited and disordered state of the physical system or from God, the important remark to be made here is that these things, to whatever extent they may exist, do not constitute holiness.

The principle, which is the life of common Christians in their common fixed state, is the principle which originates and sustains the life of those who are truly "the pure in heart," namely, the principle of faith working by love, existing, however, in the case of those last mentioned in a greatly increased degree. This is obviously the doctrine of St. John of the Cross, who teaches us that we must walk in the night of faith; that is to say, with night around us, which exists in consequence of our entire ignorance of what is before us, and with faith alone, faith in God, in His Word and in His Providence for the soul's guide.

Again, the persons who have or are supposed to have the visions and other remarkable states to which we have referred are sometimes disposed to make their own experience, imperfect as it obviously is, the guide of their life, considered as separate from and as above the written law. Great care should be taken against such an error as this. God's Word is our true rule.

Nevertheless, there is no interpreter of the divine Word like that of a holy heart, or, what is the same thing, of the Holy Ghost dwelling in the heart. If we give ourselves wholly to God, the Comforter will take up His abode with us and guide us into all that truth which will be necessary for us. Truly holy souls, therefore, continually looking to God for a proper understanding of his Word may confidently trust that He will guide them aright. A holy soul in the exercise of its legitimate powers of interpretation may deduce important views from the Word of God which would not otherwise be known, but it cannot add anything to it.

Again, God is the regulator of the affections as well as of the outward actions. Sometimes the state which He inspires within us is that of holy love. Sometimes He inspires affections which have love and faith for their basis, but have a specific character and then appear under other names, such as humility, forgiveness, gratitude. But in all cases there is nothing holy except what is based upon the antecedent or "prevenient" grace of God. In all the universe there is but one legitimate Originator. Man's business is that of concurrence. And this view is applicable to all the stages of Christian experience, from the lowest to the highest.

Of Abandonment to God

Writers often speak of abandonment. The term has a meaning somewhat specific. The soul in this state does not renounce everything and thus become brutish in its indifference, but renounces everything except God's will.

Souls in the state of abandonment not only forsake outward things but, what is still more important, forsake themselves.

Abandonment or self-renunciation is not the renunciation of faith or of love or of anything else except selfishness.

The state of abandonment, or entire self-renunciation, is generally attended, and perhaps we may say carried out and perfected, by temptations more or less severe. We cannot well know whether we have renounced ourselves except by being tried on those very points to which our self-renunciation, either real or supposed, relates. One of the severest inward trials is that by which we are taken off from all inward sensible supports and are made to live and walk by faith alone. Pious and holy men who have been the subjects of inward crucifixion often refer to the trials which have been experienced by them. They sometimes speak of them as a sort of inward and terrible purgatory. "Only mad and wicked men," says Cardinal Bona, "will deny the existence of these remarkable experiences, attested as they are by men of the most venerable virtue, who speak only of what they have known in themselves."

Trials are not always of the same duration. The more cheerfully and faithfully we give ourselves to God, to be smitten in any and all of our idols whenever and wherever He chooses, the shorter will be the work. God makes us to suffer no longer than He sees to be necessary for us.

We should not be premature in concluding that inward crucifixion is complete and our abandonment to God is without any reservation whatever. The act of consecration, which is a sort of incipient step, may be sincere, but the reality of the consecration can be known only when God has applied the appropriate tests. The trial will show whether we are wholly the Lord's. Those who prematurely draw the conclusion that they are so, expose themselves to great illusion and injury.

The state of abandonment or of entire self-renunciation does not take from the soul that mortal power which is essential to its moral agency; nor that antecedent or prevenient grace, without which even abandonment itself would be a state of moral death; nor the principle of faith, which prevenient grace originated and through which it now operates; nor the desire and hope of final salvation, although it takes away all uneasiness and unbelief connected with such a desire; nor the fountains of love which spring up deeply and freshly within it; nor the hatred of sin; nor the testimony of a good conscience.

But it takes away that uneasy hankering of the soul after pleasure, either inward or outward, and the selfish vivacity and eagerness of nature which is too impatient to wait calmly and submissively for God's time of action. By fixing the mind wholly upon God it takes away the disposition of the soul to occupy itself with reflex acts; that is, with the undue examination and analysis of its own feelings. It does not take away the pain and sorrow naturally incident to our physical state and natural sensibilities; but it takes away all uneasiness, all murmuring—leaving

(*Page* 8, *please*)

You have the privilege of . . .

Thinking For Yourself

GEORGE E. FAILING

EVERY MAN has an inalienable right to private judgment in matters of religion." So states the *Discipline* of The Wesleyan Methodist Church, paragraph 34. The Editor believes that this right ought to be enjoyed—and explained.

It goes without saying that each one of us has his own tastes—in food, in dress, in recreation, in vocation and even in religious views. Moreover, all of us like to feel free to choose these for ourselves. The statement above asserts that each of us has the right, not merely the freedom, to think and choose for ourselves.

This right is derived directly from our Creator. God made us with freedom to choose. In matters upon which He has not specifically and explicitly spoken, we have the right to come to careful human judgments. It was so under the Old Testament, it is so under the New.

The Bereans were "more noble" than the Thessalonians, it may be recalled, because they "searched the Scriptures daily, whether those things were so." Paul preached the Word, then left their consciences with that Word.

Many people do not wish to exercise this right of "private judgment." In some labor disputes, workers have been quoted as saying that their leaders should choose what was best for the workers, and decisions should be left to those leaders. That philosophy is alien to basic American thought. The popular ballot cast in all our municipal, state, and national elections contradicts such philosophy. Similarily, in some religious groups, the leaders are left to make all the decisions; laymen must unhesitatingly (and without question or appeal) follow them. If laymen have voted for this they have disenfranchised themselves. If the leaders have forced this type of government upon their people, they have taken to themselves too great authority and have become "lords over God's heritage."

Wesleyan Methodist government is one of delegated responsibility, responsibility that is subject to review each year in the local churches and in the annual conferences, and every four years in the General Conference. We have believed in the right of every person to vote. As Constitutional Law now reads, every Wesleyan Methodist has a right to vote on those basic principles that guide our denomination. Christian doctrine and practice are matters of legitimate concern to every Christian.

This right to "private judgment" implies the right to differ with the judgment of others. It has been stated many times that a personal Pentecost resolves differences. But it ought to be added quickly that Pentecost does not eliminate differences. In the Acts of the Apostles, for example, there is mentioned the different practices of some Christians in distributing food (Acts 6:1). There was a basic difference of opinion on whether the Gospel should be preached to the Gentiles (Acts 11:17). There was a deep chasm between those believers who felt that circumcision was necessary to salvation (Acts 15:1) and those who favored receiving Gentiles into the church without circumcision (Acts 15: 7-11). Later, Paul and Barnabas differed sharply on the policy of taking Mark on another missionary journey.

Differences of opinion are essential to human life, and are to be expected in the church. And these differences must not be dismissed or hushed. People who may not be right in judgment on a given issue still have the right to speak to that issue. Of Martin Luther it has been said that he "preferred the hurricane of controversy to the stagnation of enforced uniformity, and the pestilence of authoritative error."

In the first general church conference (Acts 15) the problem of Jewish practices and Christian liberties was fully discussed. It was discussed with the help of the Holy Spirit ("it seemed good to the Holy Ghost and to us"—v. 28) Furthermore, in that discussion they were seeking grounds of common agreement and minimum interference ("no greater burden than . . . necessary"—v. 28). When this issue was finally resolved by the general conference, it was not handed down to the local churches to discuss. The action of that general conference became "decrees . . . to keep" by each local church (Acts 16:4). Those "decrees" represented the consensus of the sanctified judgment of the whole church—and that judgment no individual or local church was at liberty to disregard, even though there might be some difference of personal views remaining. Avenues for expression must be kept open. We must be able to speak pro and con to an issue—in brotherly love and in the fear of God.

Avenues for legislation also must be kept open. Wesleyan Methodism has proved it can reform itself. Ability to adapt to better positions and standards is a sign of health and growth. Some issues cannot be settled once and for all. They need periodic reviews. We ought not to be afraid of that.

But freedom of private judgment must be accompanied by the responsibility for private judgment. The person who assumes the right to judge places himself under the direct judgment of God; and here the rule comes into play that he who judges must expect himself to be judged. No saint would want to judge so severely as to allow only himself and a few friends the right to correct positions, while condemning all others.

Freedom of private judgment must not only be claimed, it must also be shared. A person must be willing to expose his judgments to his peers in the church, and must even be glad to receive their evaluation. That person who does not wish to be criticized or corrected should not feel free to offer his own suggestion or criticism.

Freedom of private judgment must always be exercised in charity. There is the whole group to consider; there are other points of view to be acknowledged. In any case, every effort must be made to maintain the virtue of humility, and to preserve the unity of the Spirit in the bonds of peace.

THE WESLEYAN METHODIST wishes to recognize this right of private judgment among Wesleyan Methodists, and will countenance differences of opinion in articles when they are not hotly controversial or condemnatory. Exchange of Christian opinions and points of view is wholesome. ● ●

Maxims...

from page 6

the soul in its inner nature, and in every part of its nature where the power of faith reaches, calm and peaceable as the God that dwells there.

Of True Rest

God has promised life and happiness to His people. What He has promised can never fail to take place. Nevertheless it is the disposition of those who love God with a perfect heart to leave themselves entirely in His hands, irrespective in some degree of the promise. By the aid of the promise, without which they must have remained in their original weakness, they rise as it were above the promise and rest in that essential and eternal will in which the promise originated.

So much is this the case that some individuals across whose path God had spread the darkness of His providences and who seemed to themselves for a time to be thrown out of His favor and to be hopelessly lost, have acquiesced with submission in the terrible destiny which was thus presented before them.

Such was the state of mind of St. Francis de Sales as he prostrated himself in the church of St. Stephen des Grez. The language of such persons, uttered without complaint, is "*My* God, *my* God, why hast thou forsaken me?" They claim God as *their* God and will not abandon their love to Him although they believe at the time that they are forsaken of Him. They choose to leave themselves under all possible circumstances entirely in the hands of God. Their language is, even if it should be His pleasure to separate them forever from the enjoyments of His presence, "Not my will, but thine, be done."

It is perhaps difficult to perceive how minds whose life, as it were, is the principle of faith can be in this situation. Take the case of the Saviour. It is certainly difficult to conceive how the Saviour, whose faith never failed, could yet believe Himself forsaken; and yet it was so.

We know that it is impossible for God to forsake those who put their trust in Him. He can just as soon forsake His own Word, and what is more He can just as soon forsake His own nature. Holy souls, nevertheless, may sometimes, in a way and under circumstances which we may not fully understand, believe themselves to be forsaken beyond all possibility of hope; and yet such is their faith in God and their love to Him that the will of God, even under such circumstances, is dearer to them than anything and everything else. • •

WILLIAM E. FOSTER, PASTOR
Sturgis, Michigan

The Preacher's Pen

I WAS ONCE a song leader in a youth camp in another state. When I arrived I was shown to my large, well-furnished room in a four-room worker's cottage. It was lovely except for one draw back. There was an evil odor as though an animal had died and decayed under the room. The odor was not so strong that the room could not be used but it was strong enough to be distinctly noticeable. It embarrassed the camp leaders but since there was no other place of accommodation they asked me to stay there.

When I awakened in the morning after the first night in the room I was surprised that the odor seemed to be gone. However, when I returned to the room after breakfast the odor was noticeable again. I discovered that when I was in the room for a long time I got used to the smell. It was when I had been out in the fresh air and then came into the room that I was aware of the objectional scent.

Out of this experience the Lord gave me a lesson and warning.

The stench of worldliness is very real, but we can be in it and put up with it until we get used to it and no longer notice it. To guard our soul we need the fresh air of spiritual things—private and family devotions, prayer meetings, church services, camp meetings, revival meetings.

In this week's *Sunday School Times*, Dr. Wilbur M. Smith tells of his first meeting with Dr. Alfred C. Snead. (Dr. Snead was for thirty-five years the Foreign Secretary of the Christian and Missionary Alliance. He recently died.) His office was in what is called the theatrical district of New York City.

I do not know what led me to ask it, but during the conversation I said to him, "How can you keep your mind constantly on a high spiritual level when walking out for luncheon at noon you must pass by all these hideous billboards, many of them advertising lascivious programs?"

I will never forget his immediate reply to me. He said, "The moment I get back to my office from luncheon, I fall on my knees and ask God to cleanse my heart and mind from all the evil my eyes have looked upon in that noon hour."

Unless we take such an attitude and follow such a practice there is the danger that we will "get used to it."

—Sturgis (Mich.) Church Bulletin

The Methodist Church Opposes Gambling

"Religion and morality are the indispensable supports of political and national prosperity. To strengthen and not to subvert these great pillars of human welfare is the supreme duty of every patriotic citizen. A nation's greatness can always be measured in terms of its virtue.

"Gambling is an evil in our midst which strengthens and demonstrates the Communist charge that we are morally undisciplined and a spiritually depraved people. For a government, be it federal, state or local, or for any other agency, however worthy, to finance itself out of the weakness of the people is abhorrent to right minded persons, and serves the cause of the enemy.

"When we give our support to or tolerate the gambling menace, we subvert our historic American creed and wield the Communist sickle. America is no stronger than the ideals of her people."—Bishop John Wesley Lord

The Comparative or Superlative—WHICH?

J. R. MITCHELL

Faculty member, Eastern Pilgrim College
Allentown, Pa.

IT IS NOT a mark of humility to be satisfied with spiritual mediocrity; the desire to excel in the spiritual life, rather, is commendable. Indeed, we are bidden to seek the things which are excellent. It is a libel against Christ to say, with a shrug of the shoulders, "Oh well, I know I am not as spiritually minded as I ought to be, but, for me, I am not doing too badly." To recognize that others may love my Lord more deeply than I, may not be so much a mark of humility as it is an indication of spiritual laziness.

About this matter of our spiritual aspiration, one of the most insidious perils reveals itself. It is here that the aspiring soul finds itself looking around for some outward and visible criteria by which to judge its progress, and by which it may assure itself. Being human, it is so easy for me to fix my eyes upon others as a measure of comparison, meanwhile forgetting that since others are also human and therefore fallible, any evaluation is bound to be wrong. This tendency, mixed with that most subtle of sins—spiritual pride—produces the type of religious person who cannot be happy unless he feels himself superior to others. These sincere, but misguided people are not content to be good or Christlike; they are only content when they feel themselves better than others.

The key to such attitudes lies in the distinction between better and best, between the comparative and the superlative. To seek to be better than others is to open our hearts to the worst in the spiritual life, religious pride. To seek the best as revealed in Jesus Christ is to expose ourselves to the highest, to Christlikeness. For no one can stand up beside the towering figure of Jesus Christ and think about his own superiority. In His presence we all must confess our utter unworthiness; yet withal rejoice in the lifting power of his infinite grace. "Looking unto Jesus" there arises in the soul a desire to be like him, and in that desire all lesser standards become obscure.

Herein lies the snare to all legalistic approaches to the spiritual life—the standard is too low. It is not only too low, it is too easy, for it is always easier to be a legalist than to be a saint. Legalists do not have to think; they only have to conform. Saints must think, and suffer, and pray.

Those who follow the comparative rather than the superlative way begin a descending spiral which will, unless checked, lead to a sub-Christian level. The first step down is to set before ourselves the weakness and inconsistencies of others. This is not as smart as many think, for there are always those around whose lives put us in a comparatively good light. The next step, if the first is not sufficient, is to let our imagination manufacture supposed weaknesses and sins in others. This, too, is easy, for the best of people have weaknesses that can easily be magnified. The third step is to raise unscriptural and unreasonable standards of spirituality which we apply to others, but somehow fail to apply to ourselves.

Lest it be thought that all this is far-fetched and unrealistic, ponder for a moment the anomaly revealed in the gospels. It is there that the most painstakingly religious people, the most scrupulously careful about outward observance totally and finally missed the divine revelation in the person of Jesus Christ. How could it be? Were His credentials insufficient? Were His teachings lacking in clarity?

The simple answer is that by the standards of the religious leaders, Jesus Christ was simply not good enough, not religious enough to be their Messiah. They had lived too long in the comparative and now they could not recognize the superlative One. Confronted with infinite holiness in the person of Jesus Christ, and being unwilling to let the holiness lift them to a higher plane, they erected a standard of conduct and a code of ethics which He would not, and could not recognize, and by which He was therefore condemned. They felt superior by comparison. To them Christ consorted with the wrong kind of people; He seemed to have little appreciation for the people who worked so hard at being good. He had a strange attraction for the weak and the dispossessed.

After all has been said and done, there is but one standard revealed in the Scriptures—the holiness of God as seen in the person of Jesus Christ. The best of all other standards is but man's interpretation of what that Christlikeness may mean in the human situation. At their worst, they are human formulations which so easily divert us from true Christlikeness.

When we live by such human comparisons we find it easier to exhort than to witness, easier to criticize than to encourage.

In the quest for the superlative lies not only the secret of a genuine humility but there is the secret of spiritual unity too. Christians seeking "His highest" have neither time nor disposition for petty rivalries, for jealousies, or for carnal aspirations. Living in the superlative, it is not hard to consider others better than oneself.

Furthermore, my evaluation of others is tempered with mercy. Since I realize my own distance from the divine ideal, I cannot be contemptuous of my fellow Christians.

Let us, therefore, live in the superlative. Nothing short of Christlikeness will satisfy the divine requirement. In Him there is at once spiritual aspiration and spiritual realization. He satisfies and He stimulates. He is both the road and the goal. No soul ever missed the road while looking unto Jesus. ●●

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

FAITH GIVING

FAITH SHOULD operate in every area of the Christian's life, for surely God has over and over again proved Himself faithful to each one of us. No one who has ever, under any circumstances, placed his faith in God has reason to regret his confidence. "This is the victory that overcometh the world, even our faith." And yet the Scriptures pointedly ask "When the Son of Man cometh will he find faith in the earth?"

One area where a Christian's faith should operate is in the area of giving. Yet so many Christian people never learn the joy and victory of trusting God for their giving. They only give by their ability and not by faith in God's ability to help them. Faith giving is a sort of a partnership in giving—man's obedience combined with God's providences.

In contrast to a pledge made to an organization, one with years of experience in faith giving describes it as a faith promise made to God. The difference is important, for sometimes God asks the seeming impossible and then, as only He can, makes it gloriously possible. When obedience in giving calls for a step of faith, trust God to be your helper and He will never fail to do His part. Many testify to the reality of such an experience.

The following account comes to us from Rev. C. M. Hazzard, well-known missionary-evangelist and now beloved co-pastor of the First Wesleyan Church in Philadelphia, Pennsylvania. Sister Hazzard writes,

"We took care of the Missionary
God took care of the Mortgage"

Late Sunday afternoon April 9, Dorothy Pritchard, formerly of our Foreign Missionary Department, paused before leaving for her home in Jeannette. "I had a strong urge this morning in the service, but since I was a visitor and here for the first time, I hesitated to mention it."

"A strong urge?" we questioned.

"Yes," said she, "I felt I should give $100 for the support of a missionary in the Philadelphia church."

We replied, "Dorothy, for some time, we have had a strong conviction that we should give the same amount toward a missionary's support. We have made no mention of it." She left with a pledge to pray for divine guidance.

We had decided it was humanly impossible. Financially, these people are loaded beyond capacity. The mortgage had been lowered to $19,000.00, bringing our monthly payments from $285.00 to $230.00. Taxes are heavy. Only last week we were in the red in current treasury. An added obligation would be absurd. How then could we mention a missionary's support?

As the hour was approaching for the evening service, the Holy Spirit shut us up to the happenings of the afternoon. Did we not recall the experience of Dr. Oswald Smith of the Peoples Church, Toronto? Did we not remember the missionary service in Niagara Falls—the pastor's explanation of their miraculous building program? Yes, with an $80,000.00 debt they had pledged $5,000.00 to Missions. Then the miracles.

Now we face the same problem. Are we going to use our own recommendation and face the impossible?

We took our places in the evening service with fear and trembling. How would the people react? But it was out of our hands now, the offer had been made to the Church and we must convey it. The non-committal eyes of the congregation were fixed on us. The message delivered, we bowed our heads in a brief pause.

A man stood to his feet. "I am receiving money to pay on a bill. I will give this to the missionary's support." It was $300.00. A man and his wife arose, "We have a refund on income tax, we will give this."

Another and another, even the children, melted by the Holy Spirit, arose, pledging gifts. In ten minutes more than $1,300.00 had been pledged. We arose to sing, "All Hail the Power of Jesus Name" in an atmosphere charged with God.

At the close of the service, we had $250.00 in pledges and cash for the Mortgage Fund. Monday morning's mail brought another check for $100.00 from a friend, ear-marked for the mortgage.

This is not the end. There will be a seuel to this story. We are asking God to give us $25,000.00 to finish our sanctuary and bring us out of our basement auditorium. If we take care of the missionary, God will take care of the mortgage. • •

I Was Reading

• the interesting account of "Boyd Payton: Saintly Scapegoat," as told in the June 14 issue of *The Christian Century*. Boyd Payton, a union leader and Presbyterian elder, is now serving a six to ten year prison term for conspiracy in a labor dispute (at the Harriet-Henderson Cotton Mills, N. C.). Mr. Payton professes complete innocence of the charges leveled against him. If the article be true, the story is distressing indeed.

• that there are more criminals in the United States than there are college students. J. Edgar Hoover has estimated that "crime costs the U. S. taxpayers $28,500 a minute or $1,710,000 an hour." In the same issue of *The Christian Statesman* from which these figures were taken appears the following observation: "Statistics show that 10,000 people are killed by liquor where only one is killed by a mad dog. Yet we shoot the dog and license the liquor."

• the amazing story of an article appearing in March *Argosy* bearing the caption, "How to Drink and Drive." The article purported points out that since the "If you drink, don't drive" program has not worked, it might be better to build an educational program around the "If you drive, drink wisely" theme. Author Robert Cricton points out that almost all of the drinking Americans who own cars have combined drinking and driving successfully many times without maiming themselves, their families, or others. This information has been gleaned from a very enlightening article by Mrs. Glenn G. Hays appearing in the June 24 issue of *The Union Signal*. The entire article ought to be read carefully by people who care.

• a very interesting article in *Our Sunday Visitor* of June 11 about "Catholics and the YMCA." The author of the article observes that about one member in five "of the largest protestant youth organization in the U. S. is a Roman Catholic." Catholic youth are strongly urged to refrain from membership in the YMCA. "To foreswear Y membership would not be the only situation in which Catholics must elect to swim against the fashionable tide of 'interfaithism.' To preserve the integrity of his religion, the Catholic must also decline invitations to attend Billy Graham's revivals, to join the other fellows in the Masonic lodge, to find spiritual guidance in the words of Norman Vincent Peale or Bishop Pike. Others in the community may judge these attitudes as odd or narrow-minded, but Catholics cannot direct their spiritual lives on a basis of popularity or reputations for broad-mindedness."

Evangelism in the Sunday School

DON KINDE
Director of Junior Youth

The purpose of Christian Education, according to Dr. Harold C. Mason, is as follows:

"Christian Education is the activity in which the Bible is taught as the written revelation of Jesus Christ; in which obedience to the Holy Spirit is sought; the ethical standards of the Kingdom of God are known and emphasized; and personalities are nurtured in accordance with the will and mind of Christ."

These four phases of Christian Education bear out the primary emphasis given to the Bible, the necessity of obedience to the Holy Spirit in salvation, the application of the inward change to the outward life in daily living, and a continual growth toward Christlikeness.

Some have boiled down the purposes of Christian Education to nurture and evangelism. Nurture is a process. It means to educate, to train, to nourish, to feed, to rear, to foster, to bring up. It is guiding the growth of the individual in his relationship to God.

Too often, though, we have stopped there and have been all too satisfied with nurture. Evangelism has been left out of the Sunday school picture. Evangelism means to proclaim, to teach, to announce, to instruct, to seek, to urge, to call for a decision. Evangelism culminates in an event: the individual chooses Jesus Christ for himself, because he realizes he needs a Saviour and Lord. Thus,

"True nurture will be evangelistic
True evangelism will nurture."

We are losing seven out of eight Sunday School scholars. This needs to be stopped. The Sunday School and other departments of our church are attempting to provide activites and methods to help keep our boys and girls and young people. But we need a new emphasis and concern for evangelism. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm 126:5, 6)

Fall

Calendar of Events

August 27-October 29-Autumn Advance
September 24-30-CYC Week
September 24-October 1-NSSA Week
October 11-Wesleyan Sunday School Conference, Detroit, Michigan
October 11-13-NSSA Convention, Detroit, Michigan
November 16-Thanksgiving Sunday

Dr. G. S. Dobbins has said, "We should cease to think of evangelism exclusively in terms of a 'special meeting' with attendant high pressure, and think of it as the every-day, main, essential purpose of the church and Sunday school."

Sunday school evangelism can be encouraged by special services planned for age groups, either simultaneously by departments, or one at a time. Some of these special emphases are Decision Day, Parents Day, Cradle Roll Day, Autumn Advance, neighborhood child evangelism classes, VBS, and others.

Personal evangelism by Sunday school teachers climaxes Sunday school evangelism. Teachers ought to feel it their God given responsibility to make occasion during the year to talk personally to their pupils about salvation.

Our teachers must not only know they are saved, but must be able to lead others. A simple plan is all that is necessary with the Word of God.

1. Show him his need. (Romans 3: 23).
2. Show him that without Christ we are lost. (Romans 6:23).
3. Christ came to earth to deliver us from sin. (I Corinthians 15:3, Ephesians 2:8-9).
4. When we feel very sorry for the sins we have committed and tell Christ so, He hears our prayer and saves us from our sins. (Luke 17: 3).
5. When we ask Him to deliver us from sin, He does it as we believe that what He says is true. (Acts 16:3, John 1:12).
6. Confess Christ before men. Romans 10:9).

An excellent course for all Sunday-school teachers and others to take is Unit VIII of Wesleyan Evangelical Teacher Training, SUNDAY SCHOOL EVANGELISM. Make preparations now for a great year of evangelism by having your entire Sunday-school staff enroll in this WETT course.

Also available is a 50 frame color filmstrip, "Evangelism First Through Teaching," with a 33 1/3 recorded narration and musical background. This is an excellent introduction to the WETT course. It can also be used for a monthly workers' meeting with the emphasis on evangelism. This can be rented from the Department of Sunday Schools for $2, or purchased from Wesley Press for $10. It would be well for each conference to have at least one of these filmstrips.

May God help us in these days to reap the harvest that is in our midst. As Dr. A. F. Harper has put it:

"Preschool children *can* be saved—it is not impossible with God.

Primaries *may* be saved—they often are.

Juniors *ought* to be saved—the opportunity is ours.

Junior highs and above *must* be saved—the time is now!" • •

Lesson for August 27

Ruth's Marriage

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Ruth 4: 1-12.

Golden Text: Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ. I Peter 1: 18, 19.

M Ruth's Marriage. Ruth 4: 1-12.
T Naomi's Godly Advice. Ruth 3: 1-7.
W Boaz Accepts Ruth. Ruth 3: 8-13.
T Boaz Counsels Ruth. Ruth 3: 14-18.
F Ruth Marries Boaz. Ruth 4: 13-17.
S A Virtuous Woman. Proverbs 31: 10-31.
S Christian Marriage. Ephesians 5: 22-33.

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Religious News

Church Stewardship: Nazarenes Rate No. 1

The Church of the Nazarene currently is ranked No. 1 in per capita giving among American Protestant denominations with membership of 100,000 or more.

The 1961-62 annual booklet, *Stewardship Facts*, published by the National Council of Churches of Christ in the U.S.A. shows the first ten in the listing as:

Church of the Nazarene	$135.51
Church of God (Anderson, Ind.)	104.51
Reformed Church in America	103.23
Presbyterian: U. S.	99.42
Lutheran: Missouri Synod	93.89
Presbyterian: United, U.S.A.	82.30
Evangelical and Reformed	80.92
Lutheran: Augustana	76.97
Lutheran: American	73.52
Congregational Christian	71.12

The Seventh-day Adventist denomination, which was rated No. 1 in the 1960-61 Stewardship booklet, is not listed in the current booklet. The Nazarene Church was second in the 1960-61 rating. (EP)

Viet Nam Church Celebrates Jubilee

SAIGON, Viet Nam (EP)—Celebrating 50 years of the Gospel in Viet Nam, the Evangelical Church of Viet Nam (Christian and Missionary Alliance) held anniversary services in Saigon June 11-14. Fifteen hundred persons attended the services on Sunday in the Hoi Tin Lanh Church, and hundreds of others standing outside heard the messages over the public-address system. Many government officers were present, and official newspapers and radios gave broad coverage to the event.

During the week young people from the Saigon Vietnamese churches conducted an exposition in a building directly opposite the National Assembly building, showing the progress of the church. It was viewed by 15,000 people. Twelve of these accepted Christ after personal counseling.

The Gospel first reached Viet Nam with the coming of Alliance missionaries in 1911, and until recently the Alliance was the only evangelical society working in this country. There is now a baptized church membership of 25,000 with a Christian community of thousands of others. Over 1,600 persons were baptized last year. An additional 4,800 persons made profession of faith but have not yet received baptism. Another church was established in the province of Quang Tri, bordering on the 17th parallel which separates the Republic of Viet Nam from Communist North Viet Nam.

New Book Is 15th for Wheaton College Prexy

WHEATON, Ill. (EP)—Reviewers have received well the new book, *Out of My Life*, most recent book by Dr. V. Raymond Edman, president of Wheaton College.

Published by Zondervan, the first edition of the book is already exhausted, and a second editon is ready for printing. Released in May of this year, the book is the fifteenth written by Dr. Edman.

Methodist Bishop Sees Church Strength in Denominationalism

OKLAHOMA CITY, Okla. (EP)—Methodist Bishop W. Angie Smith here takes an opposite view to current trends on the matter of church mergers. In an address before the annual meeting of the General Board of Evangelism of The Methodist Church, recently held at Miami Beach, Fla., Bishop Smith said "moral and spiritual tragedy" would result if all denominations were eliminated in favor of one large Protestant Church. He said the very strength of Christianity lies in its denominations.

'Moderate Social Drinking' Rejected by Illinois Presbyterians

LAKE FOREST, Ill. (EP)—A resolution adopted by the Illinois Synod of the United Presbyterian Church in the U.S.A. flatly opposes "moderate social drinking."

This resolution was passed at the synod's annual meeting here because of "confusion" developing over the action taken on the question of drinking by the denomination's General Assembly at its recent sessions in Buffalo, N. Y.

At that time the Assembly reaffirmed its call for "voluntary abstinence" but also approved a statement "recognizing that there are many persons in our churches who in honesty and sincerity choose to drink moderately."

Warns Catholics Against Discussing Bible with Jehovah's Witnesses

NEW YORK (EP)—*America*, national Catholic weekly published here, has warned Roman Catholics who have inadequate knowledge of the Bible to avoid contacts with Jehovah's Witnesses.

Only "well instructed churchgoers can cope with the Witnesses in discussions of the Bible," the article said, and it cautioned that "unprepared Catholics will accomplish little and may endanger their faith."

The article, written by Albert Muller, a member of the New York Catholic Evidence Guild, appeared in *America* just as 70,000 Jehovah's Witnesses arrived here for a six-day Eastern Regional Convention. Mr. Muller is a co-founder of Christ's Witnesses, a group of laymen who endeavor to counteract the proselytizing efforts of the Jehovah's Witnesses among Catholics.

"There is nothing more harmful than to underestimate a potential danger," the article pointed out, and it went on to say that the "Jehovah's Witnesses are specialists in their own peculiar way."

Said Muller: "In general, they know more about the Bible than most Catholics. Since they insist on carrying on all discussions on the basis of the Bible, a Catholic involved with them will be forced to meet them on their own grounds. While the Witnesses' view of the Bible is a distorted one, the deplorable lack of knowledge that a Catholic is likely to have of the Holy Scriptures puts him at a serious disadvantage."

Report Heavy Use of NCC Films by Army and Air Force

NEW YORK (EP)—Among the heaviest purchasers of films and film strips produced by the National Council of Churches' Broadcasting and Film Commission are the Army and the Air Force.

According to Miss J. Margaret Carter, director of distribution for the Commission, audio-visual materials ranging in subject matter from pre-marital counseling to foreign missions, international church relief and the training of youth leaders have been purchased by the services.

Peace Corps Ties with Religious Group Protested

NEW YORK (EP)—Peace Corps officials have received protests from the United Presbyterian Church and the American Jewish Congress against signing overseas contracts with religious groups.

The protests were made after Corps officials disclosed that about half of all project work assigned to private voluntary agencies would be carried out by groups having religious ties.

The United Presbyterian Mission on Ecumenical Missions and Relations, while affirming support of the Peace Corps, said it "would betray our position" if government aid were received under the program. It is the mission of the Church to "proclaim the Gospel," while the aim of the Corps is to give "personal assistance" to underdeveloped countries, it noted.

"These goals may parallel each other, but they are not identical," it declared. This distinction must be maintained to affirm our historic belief in the separation of Church and State, both in the United States and in other nations of the world.

The American Jewish Congress also feared that the belief in the separation of Church and State would be violated if religious groups made any use of government funds or Peace Corps personnel in their own projects.

A spokesman for the National Catholic Welfare Conference expressed "warm endorsement" of the Peace Corps and told the Senate Foreign Relations Committee that Roman Catholic welfare and missionary groups are ready to cooperate with it to the fullest extent possible.

U.S. Divorce Rate Doubles Population Growth Pace

WASHINGTON, D.C. (EP)—The number of divorced persons in the United States increased between 1950 and 1960 at a rate twice as fast as that of population growth, the U.S. Census Bureau reported here.

It said that the 1960 census showed a record number of divorced persons.

Persons 14 years of age or older in the population totaled 126,276,000, an increase of 12.6 per cent, census statistics indicated. The number of divorced persons found in this group numbered 3,152,320, an increase of 694,941, or 28.3 per cent over the 1950 census.

Journal Urges POAU To Halt 'Blatant Anti-Catholicism'

NEW YORK (EP)—*Christianity and Crisis*, a bi-weekly Protestant journal, has asked leaders of Protestants and other Americans United for Separation of Church and State (POAU) to halt "blatant anti-Catholicism."

"We have always felt the need for a religious equivalent of the American Civil Liberties Union, an organization that would be a careful 'watchdog' in matters of church and State and religious liberty," an editorial in the periodical stated, and it added, "We still feel this, but we have increasing doubts about the ability of POAU to fill this need.

"Its singular inability to stick to the issue . . . its consistent anti-Catholism, which insists on judging Catholicism by its worst examples, its use of inflammatory language and its constant identification of its own sectarian position as the 'American'

position—all these may be necessary to run a propaganda machine that evokes membership applications and financial contributions, but such an approach hardly deals with the weighty and complicated problems that face Americans as they seek with equanimity to work out solutions in this area."

The article suggested that Protestants have an obligation to examine statements made in their name by POAU with a great deal of care.

Plan 'Prayer Pilgrimage' To Support Freedom Riders

NEW YORK (EP)—A busload of 37 Protestant Episcopal clergymen will participate in September in a Prayer Pilgrimage supporting Freedom Riders. Their venture will be under auspices of the Episcopal Society for Cultural and Racial Unity, it was announced.

Rev. John B. Morris, executive director of the unofficial Episcopal group of clergy and laymen, said the trip will start from New Orleans, Louisiana, Sept. 12, and will end in Detroit where the denomination will hold its triennial General Convention, Sept. 17-29.

The tour is designed, he said, to pinpoint segregated educational institutions operated by the denomination, with the ministers stopping at Episcopal secondary schools and colleges in both the North and South.

Issue New American Edition of "The Speaker's Bible"

Baker Book House of Grand Rapids, Michigan, has disclosed that arrangements have been concluded with the publishers in Scotland to publish a new American edition of the famous *The Speaker's Bible.*

The American publishers declare that "the aim of *The Speaker's Bible* is to preserve and present all that is worth preserving of the modern interpretation of the Bible. In it hundreds of volumes containing the work of great masters in the art of preaching have been placed under tribute. In additon to the sermons proper, there is a thorough, scholarly, informative and lucid introduction to every book of the Bible."

Sunday as 'Principal Holiday' in Oklahoma

OKLAHOMA CITY, Okla. (EP)—The county government committee of the Oklahoma State Senate has approved a new Sunday closing bill designating Sunday as a "principal holiday."

The measure would forbid conducting of "ordinary labor or business, trades, manufacturing and mechanical employment" on principal holidays. It designates New Year's Day, the Fourth of July, Thanksgiving, Christmas, and Sundays as "principal holidays."

The bill would abolish the present Sunday closing law and would not affect gasoline stations, amusement houses, public transportation, utilities, traveling services, entertainment, fairs, newspapers, radio or television.

Fasting Still Weapon in India

NEW DELHI, India (EP)—This may be a day of nuclear and global-range missiles but there are those in this ancient land who still employ an old, old political weapon—fasting.

Recently a poet sat on a grass mat in front of the house of Prime Minister Jawaharlal Nehru and fasted for a week, protesting the closing of the Hindu theater. A Communist leader in Kerala, southwest India, fasted for 12 days to call attention to the plight of landless peasants. Finally police hospitalized him.

And other less publicized fasts are in progress all over India. Discharged workers often fast in front of their employers' house. Labor leaders fast in order to back up the demands imposed by their unions.

The ancient practice is based on the theory that the host is responsible for the life of a man who deliberately starves on his doorstep.

Catholic Archbishop Bars Flock from YMCA

SANTA FE, N.M. (EP)—No members of his church here may "become board members of the YMCA, contribute financially to it, and/or become members of the association or attend its activities," says Roman Catholic Archbishop Edwin V. Byrne.

Supreme Court Quotes Jesuit's Book;

WASHINGTON, D. C. (EP)—Maryland's requirement that a public official must take an oath affirming his belief in God is unconstitutional, according to the U.S. Supreme Court. To prove it, the high court quoted passages from the material published by a Jesuit faculty member of Marquette University, Milwaukee, Wisconsin.

Justice Hugo L. Black, who stated the court's decision, quoted from "Their Rights and Liberties," a study of the Catholic tradition of religious and political freedom in America, written by Father Thomas O. Hanley, S. J., of Marquette's history department.

Justice Black, referring to Father Hanley's book, traced the experiences of Lord Baltimore and other 17th century Catholic settlers in Maryland as a guide. Lord Baltimore had left Virginia because of religious tests and founded the Maryland Colony to free Catholics of test oaths.

Church News

Church of the Year

The Wesleyan Methodist church in Malone, New York, was designated in 1959 by the Champlain Conference as the "Church of the Year." The building is 78 x 38 feet. Its construction is of cement block veneered with red brick.

It is located in a thriving community in close proximity to a large shopping center. Thus it stands at the forks of the road where the stream of human life flows by. The pastor, Rev. Edward T. Mein, the conference president, Rev. Charles Dayton, and other conference officials spearheaded the development of the enterprise and are to be commended for having chosen such a strategic place.

In less than a year from the time construction began services were being conducted in the sanctuary. The church began the project with $3,000 on hand; they planned wisely, donated much labor and closed with a $64,000 edifice, at a total cash investment of $45,000.—*R. D. Reisdorph*

Dilling Wins Scholarship

William Dilling of Greenville, South Carolina, won a National Science Foundation Scholarship to Depauw University in Greencastle, Indiana, for the summer. He is taking time from his duties as Minister of Music for Rev. C. T. Bryant at the Greenville First Wesleyan Methodist Church to study at the university. During the regular school year he teaches at Carolina High School in Greenville.

South Carolina Conference

The South Carolina Conference held its sixty-ninth annual session, July 17-21, 1961, under the blessing of the Lord. In the opening service the conference sermon was preached by Rev. C. T. Bryant who forcefully challenged the church to maintain a clear vision of its work and goals.

The conference showed a net gain of 81 members and an increase of more than $10,000 in total contributions for the year.

The Sunday school showed an increase of more than 300 in enrollment as well as an increase of more than 300 in average attendance. There was growing evidence of a spirit of progress in the conference one new church was organized during the year and plans were made for starting another new church soon.

General Superintendent Dr. H. K. Sheets was a great blessing to the conference. He preached on several occasions and each message was given under the anointing of the Holy Spirit. His counsel and guidance were of great value to the work.

At the Ordination Service Rev. Billy Ray Wilson was ordained to Elder's Orders. The conference also honored three of its faithful members with Certificates of Citation for long periods of service rendered.

The election resulted in all officers being re-elected: Rev. K. W. Johnston, President; Rev. C. T. Bryant, Vice-President; Rev. J. B. Hilson, Secretary; Rev. L. L. Jarrard, Treasurer.—J. B. Hilson, Reporter

Spooner Church Dedication

The Spooner Wesleyan Methodist church dedicated their new building in a special service in the afternoon of June 25.

The Rev. Robert Mattke was the guest speaker, and the Miltonvale College Quartet furnished the special music.

The mayor of the city, the president of the Chamber of Commerce, and the president of the County Ministerial Association brought words of greeting. Two former pastors were present and assisted in the service—Rev. I. J. Butcher who had served the church for nine years and Rev. John Heavilin for a term of four years.

The building is an adaptation of the Kimball Wildwood plan with a seating capacity of 160 and an overflow area to accommodate 75 more. Also on the first floor is the pastor's study, nursery, ladies rest room and a Sunday-school room. The building has a full basement for adequate Sunday-school space.

It is located on a large tract of land at the edge of the city with ample parking and room for expansion.

The building was built almost entirely by volunteer labor under the leadership of the pastor. Construction was begun in the summer of 1960 and the building was occupied the first Sunday in September of 1960. A good group worked consistently through the

winter to see it completed and ready for dedication. There were 300 in attendance at the dedication service. Rev. Russell Buck has been pastor since August of 1959.

Dakota Votes on Merger

Inasmuch as the Board of Administration has formed a Commission on Church Union; and inasmuch as other Conferences have already voiced their feeling regarding merger in this quadrennium;

We recommend the Dakota Conference of The Wesleyan Methodist Church register their support as favoring steps toward merger with the Pilgrim Holiness, Free Methodist, Holiness Methodist, and possibly other holiness groups.

Robert Vermilyea
Benjamin Joachim
J. E. Alexander
Norris Brixey
W. G. McIntyre

This report of the Committee on Merger was voted on by ballot on Friday, June 23, 1961 in the Conference, with the following results: Total Number of Votes Cast, 82; Those voting in favor of merger with other religious bodies of like faith, 74; Those not in favor of merger, 8.—A. L. Cretsinger, Dakota Conference Secretary

Birth

A son, Daniel Robert, was born to Rev. John E. and Doris Jean (Buchanan) Henderson of Pensacola, Florida, on July 11, 1961.

Weddings

June 17 proved to be a popular wedding date this year in the Michigan Conference. Three weddings occurred in different churches throughout the conference. Sheryll Jane, daughter of Rev. and Mrs. George A. Huff became the bride of Frank P. Voshell, Jr., at the Detroit Wesleyan Church. In another Detroit Church, Sharon Hope Keller became the bride of Douglas E. Cox, son of Mr. and Mrs. Bruce Cox, Brighton, Michigan. Doug is a medical school senior at Syracuse University. At the Sturgis church, Mary Ellen, daughter of Rev. and Mrs. W. E. Foster, became the bride of Larry D. Antonides.

Obituaries

Stewart.—Garnett W., was born in the community of Six Mile, S. C., in 1894, and departed this life June 9, 1961. He was married in the year 1913 to Beatrice Julian. To this union were born two children, a son, Rev. H. M. Stewart of Six Mile, and a daughter, Mrs. Flosie Robinson of Greensville, S. C. He is survived by his wife and two children, five grandchildren, four brothers—one a minister of Six Mile. Mr. Stewart had never made any profession of religion until about four weeks before his death. He gave this testimony: "I have begged God to forgive me, and He has." Funeral services were conducted at the Mt. Olivet Wesleyan Methodist Church by Rev. W. L. Benjamin, Rev. C. T. Bryant and Rev. C. C. Bessenger. Interment was in the Mt. Olivet church cemetery.—W. L. Benjamin

Burgan.—Emma Grace was born in Madison County, Iowa, on November 18, 1871, and departed this life at the Sunset Home Infirmary, Concordia, Kansas, on July 16, 1961. On December 25, 1894, she was united in marriage with Samuel B. Burgan. After the passing of her husband, Mrs. Burgan made her home with her children until her physical condition necessitated her being placed in the Sunset Home Infirmary at Concordia in 1959, where she was efficiently and tenderly cared for until her death.

Mother Burgan was a great woman and has left a rich heritage for her eight children. They do "arise and call her blessed." In doing the menial tasks of life, she never forgot to choose "the better part" which was "not taken from her." Her love for Christ and the Church came first in her life, and she instilled that devotion into the hearts of her children by praying, singing, and reading with them.

Funeral services were held in the Morgan Chapel Wesleyan Methodist Church where she was a member for many years. Rev. D. A. Manker, pastor of the Miltonvale College Wesleyan Church, where she was a member at the time of her death, brought the message on the text, "Be thou faithful until death, and I will give thee a crown of life." He was assisted by Rev. W. S. Freeborn, professor at Miltonvale College. She was laid to rest in the Walnut Grove Cemetery.

Salsbury.—Blanche L., of Rome, N. Y., passed away in the Rome Hospital on June 23, 1961. She was born at Gloversville, September 24, 1895, and married Floyd Salsbury on August 29, 1917 also of Gloversville. He preceded her in death. She is survived by a son, John, and one granddaughter, Karen, of Rome, a niece and a nephew. She has been a resident of Rome for a few years, and joined the Wesleyan Methodist church here May 29, 1960. Funeral services were conducted in the Griffin and Aldridge Funeral Home with Rev. Edwin Macumber officiating. Interment was in the Sharon Springs cemetery.—Edwin E. Macumber, pastor.

Colp.—John G., age 92, of Rome, N. Y., passed away in the Rome Hospital on June 30, 1961. On November 25, 1888, he was married to Alvina Brodock who preceded him in death. He has been a faithful supporter of the Wesleyan Methodist church for many years. He worked with other men in the hand excavation for the church building in the summer of 1889 and participated in the seventy-fifth anniversary of the church's organization. He is survived by a daughter, Mrs. Mae Myles of Rome, three grandchildren and seven great-grandchildren. Funeral services were held at his late home with Rev. Harley S. Hill assisting Rev. Edwin E. Macumber. Burial was in the Rathbunville Cemetery.—Edwin E. Macumber, pastor.

Fiebelkorn.—Rudolph, was born Dec. 10, 1872, and passed away at his home in Cattaraugus, N. Y., on July 3, 1961. He married Lena Mosher on July 3, 1901, and to this union were born four daughters, all of whom survive: Miss Ethel Fiebelkorn, Mrs. Frank Neal, Mrs. Robert Greene, and Rev. Mrs. Clarence Pritchard, also six grandchildren. Although failing in health and unable to attend services for some time, he will be remembered for his words of encouragement. Funeral services were held from the Wesleyan Church in Cattaraugus by David J. Buck, pastor, with burial in Liberty Park Cemetery.—David J. Buck

CONFERENCE and CAMPS

INDIANA ANNUAL CAMP MEETING will be held August 12-20. The camp evangelists are Rev. J. P. Trueblood, Rev. Alton Joppie, and Rev. Robert McIntyre. Rev. Frank Dennard will be in charge of the music with Rev. Maurice Pierce at the organ and Merwin Logsdon at the piano. Rev. and Mrs. Homer Rich will conduct the D.V.B.S. Those wishing to secure rooms write; Mrs. LaVergne Griffin, R.R. 1, New Castle, Ind.—C. A. Hoover Camp Pres.; Richard Howell Sec.

VIRGINIA ANNUAL CONFERENCE of The Wesleyan Methodist Church of America will convene in its Second Annual Session, August 8-10, 1961, on the conference grounds at Buckingham Tabernacle, Buckingham, Virginia. The Nominating Committee will meet at 10 a.m. August 8, and the opening session will be at 1:30 p.m. on the same day. Rev. W. Lee Cockerill, treasurer of the conference and pastor at Falls Church, will preach the Conference Sermon. The annual communion service will be in charge of Rev. D. Clifton Wood and the communion message will be delivered by Rev. C. H. Dotson. Rev. E. L. Kierstead, publisher of Wesleyan Methodist literature, will be denominational representative for the session. Members on the roll of the Committee in Itineracy and Elders Orders will be notified as to their time of meeting by Vice President Lyman F. Lance. Room and board will be provided for each having official business with the conference. Friends and visitors welcome. However, no guarantee of meals and lodging can be given unless they write in advance.—Earl T. Gentry, Pres.; D. Clifton Wood, Sec.

NEBRASKA CONFERENCE of The Wesleyan Methodist Church of America will convene for the eighteenth annual session on the conference campground, 5 miles east of Atkinson, Nebraska, on U.S. Highway No. 20 at 1:30 p.m., Saturday, August 12, 1961. Sunday (13) morning Dr. Rufus Reisdorph, the denominational representative, will address the conference. At 10 a.m. and 7:30 p.m. the camp evangelistic services will run concurrently with the conference sessions, Rev. Miss Leora Strope, returned missionary from Haiti, will be the evangelist. Let us come expecting victory through the outpouring of the Holy Spirit.—Charley A. Phipps, Pres.; D. H. Rasmussen, Sec.

The Divine Anointing

(*from page* 5)

who was very much interested in the work, sent around word to a few Christians to get together in a little upper room, to plead with God for a change in those students. That turned the tide. It wasn't the preaching. They had heard better sermons from the best preachers of the Church of England. It was those Christians, in that upper room, praying to God, that made the difference. And how they did pray! It seeemed as if their prayers burst into heaven, and I said, 'The victory is ours.'

"That night I preached. I don't think I had much power. When I asked, 'If any man in this audience wants to become a Christian, will you go into the inquiry-room?'—they had their college gowns on; of course, they were known—I did not know there would be a man. But there was a hush over that audience, and fifty-two men sprang to their feet and went up into the gallery, and we had all the inquirers we could attend to.

"About one o'clock in the morning—I was getting pretty tired—a man came to me, saying, 'I wish you would come and talk to this man.' They were on their faces, crying to God for mercy. God had not only broken their wills, but their hearts were broken. It wasn't the preaching, I was pretty weak that night. I talked to the man, and the tears were running down his cheeks. But he found Christ that night. Someone said to me, 'Do you know who that was? That was the senior wrangler in Cambridge—the first in scholarship among three thousand students.' There he was on his knees, and the power of God came in answer to prayer.

"The next Sunday night there were two or three hundred inquirers—men of broken hearts, crying out for God. It isn't preaching we want. It is prayer. I would rather be able to pray like Daniel than to preach like Gabriel. We don't want any more preachers in this country; we have enough. What we want is to *pray*. Let us open up communication with heaven, and the blessing will come down."

Increasing the Desolation in Zion

Churches are calling for men of great learning and eloquence instead of men who are deeply baptized with the Holy Ghost. Seminaries of learning are much at fault. They do not stress this enduement as an essential qualification. And so the seminaries of learning and the churches themselves are bringing up a barren ministry to increase the desolation of Zion. O teachers of ministers! O people of God! Lay stress upon the divine anointing! Pray for it for yourselves. Above all, bring down the cloven tongues, the heavenly fire, the spiritual dynamite upon the ministry so they will be able to break the hard hearts of sinners, and you, in a measure, will share in the everlasting glory of reaping floors full of wheat and fats overflowing. ● ●

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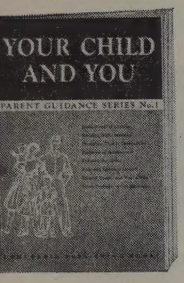

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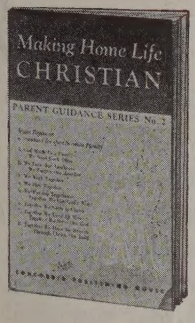

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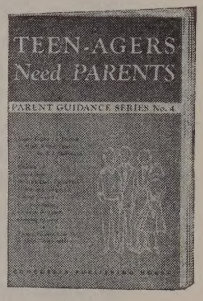

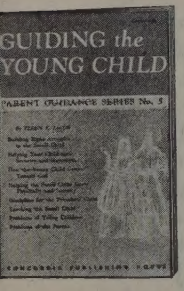

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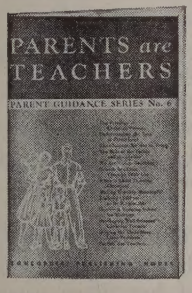

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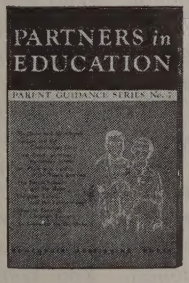

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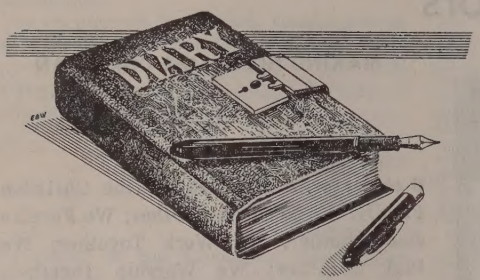

Jane and her Diary

MARGUERITE ESTAVER
Boston, Massachusetts

JANE WAS an only girl. She didn't like it. But then, what can one do? She had a brother, but, of course, brothers don't count. Some people said she was spoiled! She knew she wasn't. Her Mother and Father didn't treat her that way. "People" were fuddy-duddies! But so what!—

"TIMMY! You come back with that! Give me that! . . . Mo-o-o-m! Timmy's got my diary!"

And they went flying out the door, Timmy grinning, Jane her hand outstretched, furious.

"Timmy! *You give that right back!—This instant!*"

"Aw, Mom! I was only having a little fun!"

"Who was having the fun? You or Jane?"

"Boy, Mom, Jane's an awful cry-baby!"

"I don't want to hear any more! . . . Is your Arithmetic *all* done?"

"No, Mom!" gloomily.

"Then you go straight and do it!"

Jane was casually turning the pages of her diary, quietly preening herself. A bird of paradise, indeed! but with ruffled feathers. As Timmy went by she gave him a look, a compound of disdain and triumph, with a dash of hate. Timmy muttered, "The good old salt mines!"

This would have been the end of the story if Jane had not realized that night, in the stately solitude of her room, suddenly realized that a page of her diary was gone . . . That couldn't be! . . . She looked down in the crack of the binding. Yes! *Neatly cut out!* Now, *what* was on that page? . . . Yes. . . . Yes. . . . Y-e-s-Oh, My! *Oh, No!* Frantically she bounced out of bed—then stopped! She couldn't say anything! She couldn't even ask about it!

That was where she had psychoanalyzed Mother and Dad! Of course people shouldn't mind that. They were what they were. And besides, everybody got psychoanalyzed today! It was the thing. And if they didn't like it, they shouldn't *be* that way!

Who had been in her room? Or in the house? She didn't think Timmy would DARE do that! But he was kind of soft on Mother and Dad. Leave it to a boy! They weren't soft on him, though!

The next morning, breakfast was a procedure of watching. Nothing happened.

Sparks flew every time Jane and Timmy collided, until the family were beside themselves, and thankful when they left for school.

Mother sighed: "A fine start for the day!"

In school, Jane quarreled with her best friend about it. She had been in Jane's room.

"I think you are *horrid*!" she said in tears, as she drew away from Jane.

Jane thought, "You'd think I had the measles!"

For the remainder of the week Jane went from suspicion to worry, to venom, to disdain, to fury and back again and again: then she sulked.

On Sundays the family usually came. It was a nuisance, but old people seemed so silly about each other—even Aunt Jo.

The next day after school, as Janey opened her diary, to her amazement she saw that the missing page had been put back. Impulsively, with relief, she threw herself on her knees by her bed and started to check what she had written.

"Jane loves herself; she hasn't any time left to love anybody else. Jane goes out on the sly; she thinks the family are too dumb to know about it. Jane takes change out of her Mother's purse; after all, it isn't stealing to take from your family. Jane gets books to read and hides them under her mattress; she thinks they are safe there." Tears of fury were streaming down Jane's face. "Jane takes her church collection and spends it at the drugstore; she isn't smart enough to know that the church keeps books." Jane was scared! "Jane took the pen her Dad was looking for and gave it to her boy-friend!" Who was this person who knew so much about her? Jane was wild with fear. It went relentlessly on: "Jane wore her mother's pearls the other night—and lost them!"

That was the end for Jane. She threw her head on her arms and wept as if her heart would break, piteously.

Then she turned the page—and read: "Jane dear, don't you think it is time to come clear? Before you *really* get into trouble? If your parents are going to spoil you, then you've got to make it impossible to *be* spoiled. You know the word 'spoil' in fruit or food means to go rotten, to mildew and mold, to get filled with worms until it has to be thrown out, and finally to be destroyed. . . . And your Father and Mother are such wonderful folk. It isn't fair to them. . . . Did you ever try getting a little distance away from something big to see how big it really is? Why don't you try this with Mother and Dad? If you must have a diary, keep it where it won't be read; or better still don't write what you wouldn't want seen. And besides, I love you too much to have this happen to you.—Aunt Jo"